

HISTORY OF
JACKSON OSBORN SMITH
AND HIS FAMILY
BY Karen S. Williams
July 1980

Jackson Osborn Smith was born on April 2, 1815 in Rutherford County, North Carolina. His mother's name was Margaret Smith. In a record book kept by his daughter, Rachel Orgill his father's name is listed as Holland. In the Alpine, Utah Records, Jackson Smith listed himself as the son of William and Margaret Smith.

The family story is that Margaret Smith was engaged to marry a soldier and he was killed when he was kicked in the head by a calvary mule, before they could be married. The soldier was Jackson's father.

There is a William Holland in the 1800 and in the 1810 Census of Rutherford Co., N.C. In the 1830 Census there is listed a William Holland Sr. and a William Holland Jr. There are also listed three or four other Holland families in those Census records.

The surname Holland is also associated with Margaret's sister Candice. In the Nauvoo Records of baptisms for the dead, Margaret Smith was baptized for her sister, Candice Holland.

The facts set forth above raise questions concerning the biological father of Jackson Smith, but in a genealogical sense, his parentage is settled. His mother, Margaret Smith, was sealed to her husband, John McKee Fausett, during her lifetime on February 14 1852 in the Endowment House in Salt Lake City. It, therefore, becomes the responsibility of her descendants to consider John McKee Fausett as their ancestor and to pursue genealogical research through the Fausett line.

Sometime between 1815 and 1821, Margaret Smith and her son, Jackson, moved to Maurey County, Tennessee. In the marriage records of Maury County, John Fossett married Peggy Smith (Peggy is a nickname for Margaret) on 10 November, 1821. Apparently the new Fausett family continued to live in Maurey Co. for the next few years, as their first three children were born there: Catherine Candis in Dec. 1822; Elizabeth Ann in Aug. 1824; and Amanda Caroline 8 Aug 1827.

Soon after Amanda was born the Fausett family began moving west. Their son, William Alexander, was born 11 April 1830 in Montgomery Co. Illinois. These four children are all I have recorded. I found no evidence there were other children of John and Margaret.

In 1832, in Illinois or Missouri, the Fausetts met the Mormon Missionaries and became acquainted with the Church. There is a rumor that Margaret Smith was the Prophet Joseph's cousin. I have seen no proof of this. (see footnotes at end) Rachel Orgill had a certificate indicating her membership in the Smith Surname Association, but this does not establish any blood relationship to the Prophet's family.

According to CFI record submitted by Ethel Frisby Dollahite, 854 N. State Street, Orem Utah 84057, Margaret Smith was baptized 13 Apr 1832. According to the Midway Ward Records John McKee Fausett was baptized 13 April 1832. In the Alpine, Utah Ward Records, he was first baptized in 1832 in Howard Co. Missouri. In those same records, Jackson Smith is listed as being first baptized September 1832 in Monro County, Missouri by George M. Hinkley (also spelled Hinkle). There is a George M. Hinkle in the early missionary records. He went on a mission to Illinois and Missouri about the time Jackson Smith was baptized. George M. Hinkle was later excommunicated from the church on 17 March 1839 for betraying the Prophet. There is no record of a missionary named George M. Hinkle.

Whatever the correct date and place, we know that John and Margaret Fausett, Jackson Smith, and their other children joined the church and moved to Kirtland, Ohio. Both John Fausett and Jackson Smith were members of Zion's camp. The main body of Zion's Camp left Kirtland on 5 May 1834.

Jackson Smith married Mary Marie Owens on 12 March 1835. He was 19, almost 20 years old. The marriage probably took place in Kirtland, Ohio, but this has not been proved. The new Smith family had a daughter, Margaret Angeline born in 1836, probably in Kirtland, but this is not proved. They then moved to Far West, Missouri where their second daughter, Hannah Marie was born, 14 August 1838.

In the Journal History, 28 Dec. 1838, Jackson Smith was one of the members of the Quorum of Elders in Far West, Missouri to be recommended as worthy to be ordained seventies.

The Smith family suffered along with the other saints in the Missouri persecutions. In the Journal History 29 Nov 1839 Jackson Smith claimed losses of property against the State of Missouri to the extent of \$255.00. They migrated to Illinois and settled in or near Nauvoo. The 1840 census of Hancock County listed the Jackson Smith family as having one son and two daughters under the age of five.

The next four children, John James, 7 Aug 1839; Elizabeth Lucretia, 23 Sept 1840; Isaac, 1844; Ruth Ann, 11 Nov 1846, were born in or near Nauvoo. In the Provo, Utah Ward records, John James was listed as having been born in Fairfield, Hancock, Co. In the book "Our Pioneer Heritage" Elizabeth Lucretia is said to have been born in Doway, Hancock Co. The birthdate of Isaac is in some dispute. I have listed it as Rachel Orgill listed it in her record book. There is a strong possibility that Isaac has never been sealed to his parents. Most family group sheets have him listed as being born in the covenant.

Jackson Smith was called on a mission to Tennessee, according to the Journal History, on 15 April 1844. Jackson's missionary companion, James Holt wrote an account of that mission which appeared in "Our Pioneer Heritage" Vol. 13 pages 470-72. Brother Holt's account

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At the April conference of the Church (1844) I was ordained to the office of a Seventy, and set apart to go on a mission to Tennessee, in company with Jackson Smith, to preach the Gospel, and also with a copy of Joseph's views on politics, to have more printed and distributed throughout our travels. We traveled as the people of old; without purse or script. It was a very wet spring and we had to travel many days through mud and slush, shoetop deep and wade through much tribulation, but we put ourselves in the hands of God and ceased not to call on His name. When we got to the Ohio River, the ferryman refused to set us over because we had no money to pay him. We went below four miles to another ferry, and told the ferryman our situation. He was very kind and kept us overnight and set us across in the morning, telling us we could recompense him by speaking a good word for his ferry. We traveled on and came to a town that was peopled with Methodists. We tried to get lodgings, but were refused on account of our religion.

We continued on our journey without much more of importance transpiring until we arrived at my father's in Wilson Co. Tennessee. After shaking hands with him, I gave him an introduction to my traveling companion, Brother Smith, but he refused to shake hands with him. Father said he'd heard enough about the Smith's and he did not want to see any of them, although this Smith was no kin to the Prophet Joseph. I told my father I had always been obedient to him when I was living at home, but if he could not entertain my fellow traveler and treat him as a gentleman, I should be under the necessity of going somewhere else for accommodations, and turned my back on my father's house. This cut my father to the quick, and with tears in his eyes he said "James, take your friend inside and make yourselves welcome". As it had been several years since I had seen my relatives, I spent several days visiting with them, and teaching them the principles of the Gospel, when they gave me the opportunity. My brother, being the class leader of the Baptist Church in this place, gave us the privilege to preach in the meeting house. My brother's name was Jesse Washington. The first meeting we held, there were but few present, but after that, the meetinghouse was always filled.

A few days after we arrived here, I went to Lebanon with a copy of Gospel views of Politics to have some printed..... When the day arrived, I left Brother Smith at my brother's, Jesse Washington's and started to Lebanon to see about the printing.....

....I went to my brothers to see Brother Smith and I told him the Lord had revealed to me that the Prophet Joseph Smith had been killed, but he could not believe me. He said that my brother was believing, and he wished to stop and baptize him. But my brother wished to see the Prophet before he joined the Church, and was thinking of going shortly to Nauvoo, and brother Smith decided to go with him. I bid farewell to them and started home. This is the last time I ever saw my father and have never seen any of the others to the present time which is the first month of 1881. (Emphasis and comments added)

A family story recalls that Jackson Smith was on a mission for the Church at the time the Prophet was murdered. His wife, Mary Marie Owens, and family lived in Nauvoo at the time. She had a job in Iowa and rowed across the Mississippi River each day in a small boat and home at night.(See footnote at end.)

Jackson and Mary Smith were sealed in the Nauvoo Temple on March 12 1848. Their next child, a girl, named Elvira was born in 1848, probably during the forced exodus from Nauvoo and the journey across Iowa to Winter Quarters. Elvira died shortly after she was born.

Two more children, Mary ann, 27 May 1850; and Eliza Jane, 26 May 1852 were born in or near Council Bluffs or Winter Quarters in Potowatomie County, Iowa. Four more children were born to the family in Utah. They are : Jackson Smith born in 1855 and died shortly after he was born; Julia Lavett Smith 23 May 1857; Rachel Isabel Smith, 8 Oct 1859; Joseph Alvin Smith June 1861.

In 1933, Rachel Isabel Smith Orgill dictated the following history of her family to Almira Beters in Daniel Ward, Wasatch Co. Utah.

I was born 8 Oct. 1859, on Provo Bench, Utah Co. Utah. I am the daughter of Jackson Osborne Smith and Mary Marie Owens. My parents were married in the East and later went to the Nauvoo Temple and were sealed for time and all eternity. They were driven with the Saints and lived awhile at Council Bluffs, Iowa, where my sister Eliza Jane Ivie was born, 26 May 1852. They were also at Winter Quarters. They came to Utah with ox and cattle teams with the David Wood Company when my sister Eliza was only three weeks old. They settled first on Provo Bench, where I was born. My parents had a farm and work at farming and also my father worked in a flour (grist) mill. I was next to the youngest of thirteen children. Later we moved to the Jeff Hunley place, after that to Jourdanell and finally we returned to Iowa and Nebraska where my father could get work in order to take care of his family and get money to buy land when we returned to Utah.

On the second trip to Utah for my parents, I remember crossing the Platte River. There were a number of wagons in our Company. When we arrived at the Platte River, my brother John rode across the River with a fellow called "Crazy John". They were to ford the river and my brother was to drive stakes at certain distances. There was quicksand in the river and the stakes wouldn't hold. I remember watching the wagons go out of sight. The team of horses were good swimmers and finally the wagon came up all right and they crossed the river in safety. They didn't ford the rest of the wagons across the river at that point.

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A little farther up the river was a railroad bridge and some flat cars which they used. The men loaded the wagons by laying two planks on the cars and then rolling the wagons up the planks, one at a time, and working the handcars across the bridge. In this way all the wagons were taken across safely. Just as the last wagon was loaded and crossed, a train came through. The men swam the oxen across later.

When we moved from Iowa to Nebraska, we crossed on the ice. I also remember crossing the Green River. Our wagons were ferried across on a boat. I remember someone carrying me down to the river and how frightened I was going over on the ferry.

We then came to Midway, Utah to live. Here we lived in the fort. There were log houses built all around to form a square; Between the houses was a roadway; in the center was the public square and a school house. When the Indians were bad, we all gathered in the school-house for safety. These buildings were all built of logs. I attended school when I was only a child in the early seventies.

During this time my father worked on the railroad at Promontary Point in Echo Canyon. While he was working, my mother was busy caring for her family. While we lived at Center she did lots of weaving for different people. She wove a carpet for Jim Clydes mother. She also wove jeans, flannel, and linsey cloth. We children picked the wool ready for weaving. Benjamin Peck, my oldest sister's husband, made the loom my mother used. My father worked in Echo Canyon about two years. During this time Benjamin Peck came to Midway and assisted mother and her children in moving to Scipio. He drove one team and my mother drove the other. We children walked and drove the cattle most of the way. It took us nearly a week to get there.

During our moves, two of my brothers died. One age 14 died at Provo, Utah. The other age 8 died at Scipio. Also a baby girl and a baby boy died. This left my parents with 9 living children. We lived in Scipio for a few years. While living there, I attended school regularly. For attendance, we were given tickets; and when so many tickets were received they were exchanged for a testament. I received a Testament. I also received the prettiest card in School. I received this card for repeating the times tables the best of anyone in the school. We were taught the bible in school.

Our next move was down the river to Wellington, Utah, in Juab County. Our pleasures and pastimes were mostly picnics and hikes. One time I went with some young people on a boat ride down the Sevier River. The boat leaked, and we had to bail out the water and row back. Young people don't seem to sense danger, at least not very often.

While living at Wellington, I met Mark Orgill (who was born in Derbyshire England and came to Utah for the Gospel). He came to Wellington to homestead land. This was in Jan. 1875. We were married 20 June 1875 at Mt. Pleasant by Edward Clift, father of Parley Clift. We lived here from June until the fall. Mark worked with his father making adobes. We went to Wellington to my father's home for the fall and winter.....When Joe (my son) was two months old my father died in May 1880 at the age of sixty-five. A year and five months later mother died in 1881 at the age of sixty-three. She went to Provo to visit her daughters on a Wednesday night and died Saturday night (some editorial corrections made).

The Church History department has confirmed the fact that Capt. David Wood led the sixth Company across the plains in 1852. The following brethren acted as captains of ten: James Wareham, 1st ten; Isaac Busenbark, 2nd ten; Alonzo D. Boren, 3rd ten; Wm. Mendenhall 4th ten; and John Davis 5th ten. The Company arrived in Salt Lake City 1 Oct 1852. The roste for the company is incomplete and the Jackson Smith family does not appear on the available lists

In "Treasures of Pioneer History" Vol 5 page 550, there is an article entitled, "Under Wasatch Skies". "First settlers at Center Creek were Thomas Ross, Joseph Faucett, Joseph Cluff, James Adams, and Jackson Smith. John Harvey moved in in 1861 and had charge of the ward.

The Jackson Smith family had their share of difficulties. One family story recalls that when Julie (the eleventh child) was small, some of the other children in the family caused her to fall and break her arm. Jackson Smith, remembered as a man of short temper, spanked the other children. While the spankings were in progress, her mother set Julie's arm. The arm mended all right.

A decendent of Elizabeth Lucretia Smith (the fourth child) has written the following account which appeared in "Our Pioneer Heritage" Vol.1 pages 197-99. I have inserted two comments from it:

Three Treks West-by Lora R. Peterson.

Elizabeth Lucretia Smith was born 23 Sept 1843 in Doway, Hancock Co., Illinois, a small community not far from Nauvoo. (This birth is uncertain. The 1860 Census of Provo, Utah shows Elizabeth as 19 years old, indicating that she was born in 1840 or 1841. The record kept by Rachel Orgill shows Elizabeth born in 1840).

She was the daughter of Jackson Osborne Smith and Mary Marie Owens, the fourth child of thirteen children, four sons and nine daughters. Her parents were sealed in the Nauvoo Temple when they had five children.

Grandmother crossed the plains three times, the first when she was a child of nine years. She came to Utah to live with her grandmother Owens in 1852, leaving the other members of the family in Illinois. Her grandmother lived in Provo valley but before another year had passed, Mrs. Owens died leaving Elizabeth alone with no relatives, but among friends. (This must refer to Margaret Smith Faucett).

...r grandmother Owe... was Hannah Morton Owens who di in Missouri and ne came across the plains to Utah. Margaret Faucett died in Provo Valley in 1852.)

As soon as a way could be arranged for her, she left Utah to return to her loved ones, who were living at Winter Quarters. Once again she started back on the long trek with her parents. The family arrived in Utah in 1854 or 1855 and settled near Heber City.

In due time she met James Adams and was married to him 29 Nov. 1857. She was his third wife. He was then 45 years old and she was just past fourteen. Their first home was a log cabin in Provo.

James was born and reared in New Brunswick, Canada and he was familiar with logging and mill work. He ran a sawmill in Cottonwood Canyon for Brigham Young for seven years. At the time of the gold rush in California, he along with others, decided to go and get rich in a hurry. He didn't heed the advice of Brigham Young who said, "If you Elders of Israel want to go to the gold fields of California, go and be dammed, for I say to you, stay with your jobs and farms that you have now, for if you go now you will come back poorer than when you left. You won't even have the shirt on your back." Grandfather left grandmother with two little children to feed and care for. Their third child was born while he was away. He was gone three years and Elizabeth did not know whether he was alive or dead as she never heard from him in that length of time. When he returned, the words Brigham Young had said were indeed true. He was poorer than when he left. His clothes were in rags and he had one nickle in his pocket, and no job in sight. Two of his wives had married again, but Grandmother was there to welcome him home.

Elizabeth's third trek across the plains was made with James when he was sent to help bring immigrants to Utah. She remained in Nebraska from 1865 to 1868 where two of her children were born. She with her husband and five children, returned to Utah in the fall of 1868. Her baby was six months old.

When Brigham Young sent a group of Saints to settle Milliard Co., the family went to Scipio. They later moved to Mills, Juab County to a town known as "Sucker Town" because of the prevalence of mosquitoes. Soon after they returned to Scipio where they made a permanent home. Two more children were born here. One little daughter (Sarah Eliza) contacted polio at eight years of age which left her crippled.

Elizabeth's first and only home in Scipio was a one room log cabin with a lean-to on the back and a dirt roof. It was located in the north part of town on Main Street. Here her husband passed away at the age of eighty years leaving her with the care of their two youngest children. Grandmother was a practical nurse and midwife. She often had to walk great distances and usually received two dollars and fifty cents for the care of mother and child for ten days, or sometimes even longer, if necessary. Oftimes the pay was in produce or wood. She made canker medicines, cough medicines and salves always using tree barks, herbs or the sticky gum of pine trees. She was a devoted member of the Church of Latter-Day Saints, living every day of her life so that she would gain favor in the sight of her Heavenly Father. She was a widow for 37 years. On the 16th of February 1914 she passed away and was buried in the Scipio Cemetery beside her husband.

In "Hearthrobs of the West" Vol 12 page 169, in the diary of William Madsen, he recalled that he attended the trial of John Smith on Jan 25, 1860.

Wm. Clarke of Lehi City vs. James Adams and John Smith son of Jackson Smith. Adams was dismissed for want of Evidence. John Smith was sentenced to Wear Ball and chain for 60 days and pay cost of suit and be held in custody until Paid." (Spelling as in original)

Both Jackson Osborn Smith and his Wife, Mary Marie Owens are buried in Mills, Juab, Utah. Mills was formerly known as Wellington. It was a part of Millard County until 1888. When I visited there, in 1973, the small cemetery up on the hillside contained about twenty graves. Across the Sevier River and down in the valley, there were three houses near a railroad station. That was all that was left of the town.....

The following obituary notices appeared in The Deseret News for Eliza Jane Smith Ivie and Rachel Isabel Smith Orgill.

Heber---Eliza Jane Smith Ivie, wife of James T. Ivie of Daniels died at the family residence Saturday evening following a stroke. She was born 26 May 1852 at Council Bluffs Iowa, daughter of Jackson and Mary Owens Smith. When two weeks of age the family crossed the plains and settled in Provo. She was married to James T. Ivie 63 years ago 3 Jan 1871 in the Salt Lake Endowment House.

Eleven children were born to this union, five of whom still survive with their father. Mrs. Elizabeth Oaks, Lyman Wyoming; Louise Clyde, Heber; Don Ivie, Park City; Mrs. Grace Holmes, Grace, Idaho; Walter Ivie, Daniels. Thirty-seven grandchildren, eighteen great-grandchildren and one sister, Mrs. Rachel Orgill of Daniels also survive.

Mrs. Ivie has been a devout Latter-Day Saint and was active in the Relief Society organization until ill health prevented. Funeral services will be held at the Daniels Ward Chapel, Wednesday, August 2 at 1:30 p.m. Interment will be in the Heber Cemetery.

(Appeared August 1st 1933, Tuesday Deseret News, section 2 page 7)

Daniels Utah----Mrs Rachel Isabelle Smith Orgill, 79, widow of Mark Orgill, died at her home Monday night of pneumonia.

She was born in Provo, Utah 8 Oct 1859, a daughter of Jackson Osborne and Mary Owens Smith. She was married to Mark Orgill on 20 June 1875 at Mt. Pleasant. She had been a resident of Daniels for 52 years. She was Relief Society President for 8 years and served in the various auxiliaries of the Church.

Surviving are ten sons and daughters. Mrs. Mary Johnson of Midway; Joseph A. Orgill of Heber; Mrs. Emma Gordon of Provo; Mrs. Maud Massey of Vernal; Mrs Bessie Gordon and Mrs Arabelle Moulton of Victor, Idaho; James W. Orgill, Mrs. Minnie McGuire, Mrs. Ethel Webb, and Mrs. Dora Webb of Daniels; 79 grandchildren, and 43 greatgrandchildren. (Appeared 4 April 1939, Tuesday, page 20)

Many people count Jackson Osborn Smith as their ancestor. His history and the history of his family are part of the founding and Westward movement of the Church of Jesus Christ of Latter-Day Saints. I have compiled the above history from the records available to me as of 1980. If you who read this are aware of additions or corrections to this history, I would appreciate hearing from you.....END

Footnotes by Ora Higginbotham

Prophet Joseph Smith and Rachel Isabel Smith were 6th Cousins 3 generations removed, but the relationship was through their mothers. The common ansester was Robert White and Bridget Allgar.

When Brigham Young was called on his first mission, He came to Mary Marie and ask if she could make him a frockcoat out of his wife's long black cape. She took his measurements and practically worked day and night to finish it in time. She had no pattern and everything had to be done by hand. She was always an expert seamstress.

Jackson Smith was a guard of the Nauvoo Temple much of the time when it was being built. In 1844, April, he was called on a mission to Tennessee. His wife Mary was left with five small children, the oldest eight and the youngest a baby. In order to care for them, she rowed a canoe night and morning, across the Mississippi River, where she worked in a grove of maple trees. She'd collect the sap from the trees and boil it down in a big old black iron pot and make maple syrup and maple sugar. She was paid in maple sugar and would trade it for the things her family needed. She also did a lot of sewing for those people who needed it.

Prophet Joseph Smith and his brother Hyrum were slain on 27 June 1844, and Jackson left his mission and came home. Mary and her children were among the 10,000 saints who waited in line for hours to view their bodies for the last time. This was Saturday, 29th of June.

Mary and Jackson were among the Latter-Day Saints who were in a special meeting on Thursday, August 8th 1844 in Nauvoo. They were trying to settle the question of who was to stand at the head of the Church, after the death of their Prophet. Sidney Rigdon talked for an hour and a half, but he left no impression on the Saints. When Brigham Young got up to talk, the mantle of Joseph Smith fell on him. He spoke with Joseph's voice and also looked like Joseph as he stood there. This couple testified to their children many times that if ever a mantle of one man fell on another man it was then. The Lord gave His people a testimony that left no room for doubt as to who was the man to lead his people. It was a very spiritual experience for them.

On 10 Dec 1845 at 4:25 p.m. the first ordinances of endowment were administered in the Nauvoo Temple. On Friday 19th of Dec, just nine days later, Jackson Osborn Smith and Mary Marie Owens were among 98 people to receive Endowments.

Jackson and Mary decided to go back to Iowa and Nebraska so they could get work and save money to buy land in Utah, on their return. They milked cows and rented farms, working very hard. They raised a lot of corn to sell. When they came back to Utah, they were considered one of the better-fixed families in the wagon train. They had milk cows and a team of horses. Mary had a big churn that she put her cream in each morning, She'd put it in the back of the wagon, and when they stopped for the evening, they always had fresh butter and buttermilk. For supper each night, they usually had lumpy-dick, or as Jackson called it, thickened milk. Rachel was seven years old and she remembered the trip well. At night stories were told, singing and dancing were part of the entertainment. Sometimes they saw white people who had been scalped by Indians and it was so scary. Many times they wondered if it was worth it but they would kneel in prayer when they felt this way, and they were always comforted. When they reached Fort Laramie, they decided to rest up a few days. During this time the Indians opened fire on the Fort. The soldiers returned the fire and after many weary hours, they drove the Indians away. After things quieted down, some of the young girls went out and took the moccasins off the dead Indians feet and put on their own shoeless feet. Their feet would be bleeding and sore at night, and shoes were needed.

Note; These things were told me by my grandmother as I spent many hours in her company when I was a young girl. I have many more memories, but they will go in the history I am writing of my grandmother, Rachel Orgill. I also have in my possession tapes made by Dora Webb and Minnie McGuire.